/3 cont./

133 The lakes are natural, but not permanent; they are
[135] many and large; in some the water is very good, but from
[132] others not even the cattle /4/ drink, because it contains so much saltpeter. They all receive water from the sky, which sometimes falls with great force and fills them at a single time. White Christians are now making artificial lakes, especially in the Gran Chaco and in the vicinity of Caipipendi.
271 When water is completely lacking, the Indian scratches the
824 ground, looking for the root of the "sipoy," samolo, which is as large as a watermelon; he cuts it at the top, squeezes the pulp with his hand, it turns to water, and he drinks; thus the need is met, but when this drink is taken for a long period, it gives rise to sickness.

311 The land lends itself to farming and to cattle raising,
312 but both industries diminish in those years when the beneficial
433 action of the rains is scarce. Then the crops are lost, and the
132 cattle die from lack of food and from the great amounts of water that they drink from the rivers and lakes on whose banks they stay through lack of energy; nonetheless this rarely happens throughout the region, which, because of embracing a wide area, in one place or another receives showers which renew nature.

Extent and Area

131
[161] The Chiriguano tribe or race was extremely numerous and
[464] thus once took in an extraordinarily large area; traces of these Indians are found in the vicinity of Tarija, and they may be found beyond Santa Cruz, where even today Chiriguano men and women are in larger part those in domestic service with the genteel families. Toward the capital of the Republic the Indians still remember that their grandparents used to live in Tacopaya and even beyond, in Talisco, included in the same district. Then they extended toward the Bermejo River and, finally, eastward to within a few leagues of Carandaiti, where the arid zone, inhabited by the Toba and other savages, begins.

/8 cont./

133 The rivers which bathe the Chiriguano region are four; the Pilcomayo, the Parapiti, the Grande or Guapay River, and the Acero. The Pilcomayo begins in the northwest of Potosí Department and crosses Chiriguano country in the southeast. Its water, sweet and clear up to the southern part of [135] Igüembe Canton, is somewhat salty in Huacaya and Villamontes, because to the southeast of Ibopeiti it receives as a tributary the Salado River with its rather abundant waters; these waters are quite salty, because they pass through the salt flats of O'Connor Province. Its bed is wide and shallow, but its flow is very abundant from December to April, because this is the rainy season. If in Villamontes the Germans or others open the great canal proposed by the Supreme Government, the navigation of this river up to the estuaries /esteros/ of the P. Patiño, even in small boats, will be made nearly impossible, because there will not be enough water for it.

136 In the Pilcomayo fish are abundant: bagre, shad /sábalo/, and dorado; some of the latter are very large, up to a meter and a half in length. The first freshets of the rainy season wash up and kill many fish, leaving them stretched out on the ground on both banks or piling them up like stones or firewood. Then 226 the Chiriguano Indians, the Toba, and Mataco fill their houses, and dogs and crows come there by the thousands and stuff themselves, while the air is full of unbearable miasmas.

[221] The most satisfactory and safest season for fishing is from [251] the May cold until the end of July and in certain years up to the middle of August; then all the Indians are fishermen; they fish for themselves and for trading; they open the fish though [438] the middle vertically and dry it in the sun. If nobody goes [435] there to barter, they go off to sell it at 20 centavos apiece, but generally during the fishing season the tribes far from the rivers go to the banks of same, taking maize or parched meal and bringing back abundant fish. /Illustration appears here./

/144 cont./

Genii

776 171 Where ignorance dominates, superstition is the result, I imagine, since all the tribes adjacent to the Chiriguano must believe in the existence of genii or owners of certain places who, not to offend anybody, are even accepted by some members of the white race, especially when dealing with buried treasures. This is not the least strange, since before the arrival of Christ all humanity, except for the Hebrews, believed in this, and even today in those places where the light of the Gospel has not penetrated a belief in genii prevails, even among enlightened people, because only the Gospel dissipates /illustration appears here/ /145/ the mists from the soul and destroys error, consequences of the fall of the first man.

778 776 In Chiriguano the tutelar genii of a place are called Iya, owner in the literal sense. If the Chiriguano pass by places where there is some genie, they find it difficult to approach, and if one asks them where there might be some limestone or gypsum, they will not tell for fear of the Iya, who would take revenge by killing the Chiriguano who caused the place watched over by the genie to be discovered. If something useful must be taken from such a place, they do it with the permission of the Iya (1).

[278] [317] [231] 1. The presence of the Iya in places where petroleum is found is undeniable for the Chiriguano. They will take what is absolutely necessary of this liquid to cure the sores of their horses, cows, etc.

●135 When the San Buenaventura Mission was founded, the missionary made every effort to try to find gypsum and limestone, but no Indian was willing to tell where it was abundant. Nevertheless, by chance, while the foundations of the church were being built, it was discovered that many of the stones being used were of hydraulic lime, an abundant vein of which was found about 300 meters from the church itself on top of a hill. Gypsum up to today has not been found in the areas thereabouts for the same reason, but there are signs of its presence. In

797

The Santa Rosa Mission Band

• 135 /145 cont./ Caraparirenta there is an occasional stone of this, which has been brought there by water.

In Huacaya Canton, along the shores of the Pilcomayo on the lower slopes of the hills of Oriente, it is asserted that there must be mines or deposits of gold. A stream brings little nuggets to [648] certain places. Almost all the whites there say that the Indians pick up these nuggets, sell some of them, and work others into rings or earrings for their wives, but up to now, however hard the whites have tried to discover the place, they have never found an Indian who would take them (2).

776 778

2. They say that in the woods on the peak of a small hill there are two bells hanging from a tree and in another place a building with two

/152 cont./
earrings with real "diamonds," rings with "sapphires," or other fine things, which she could then show off at the next drinking bout. 123 439 437

There are always two villages in these mission stations, one for the heathens, one for the Christians. I myself always felt more comfortable in the former, and this not only because more fine, old things were to be collected there, but also because the people there were friendlier, more tactful, and more polite in their behavior. The mission children were importunate and impudent. 361 797

Near Machareti there is a large basin-shaped valley through which flows a little brook that probably swells to a roaring river after a violent tropical rain and disappears in the wilderness of the Chaco. Quite near the mission it leaves the handsomely dissected mountains, where small petroleum springs trickle out everywhere in the crevices of the cliffs. Then it flows through a hilly landscape that gradually turns into the vast flat area of the Chaco. The vegetation in these regions is not very luxuriant. The woodland, when such is present, is sparse, low, shrubby, and monotonous. The fields seem to produce abundant harvests, the drought seldom too long. These regions are often devastated by huge swarms of locusts. I have seen these destructive animals cover the woodlands like large, reddish-brown clouds. 133 [135] 137 241 731 136

From Machareti we went by way of Itatiqui, a very interesting Chiriguano village in an arid region, to the Rio Parapiti. 114

The latter comes from Pomabamba and Sauzes, from the /153/ mountains of the Quichua /Quechua/ Indians. After it has left these, in the rainy season, it is a roaring stream overflowing its banks. In the dry season it carries little water. The Rio Parapiti also ends in the Chaco. During the rainy season it is lost in the swamps; in the dry season it disappears in the fine sand. If the Rio Parapiti parades on the maps, as the southernmost tributary of the Amazon River, this is only empty boasting on its part. The woodlands along the Rio Parapiti consist mostly of bushes and low, fine-leaved trees, caraguata, and cacti. 133 137